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he censures Kant for applying to the psychic life the categories of physics. Therefore, in spite of Kant, he accepts as an analytical proposition the idea that "thought can only be the effect of an absolute unity in the thinking being."

In a similar way, Dr. Apel attacks the most important results of the *Critique of Pure Reason*, diligently quoting the most apposite passages and taking issue with the critical verdicts of Kant. Although the author frequently misses the right solution, we find that his booklet is suggestive and well written. κρς.

**THE GOSPEL OF BUDDHA.** According to Old Records. Told by *Paul Carus*. Third, Revised Edition. Chicago: Open Court Publishing Co. Pages, 275. Price, Cloth, \$1.00; Paper, 35 cents.

Within nine months from the publication of the first edition of this work, the issue of a third has been found necessary, and translations of it have appeared in German and Japanese and are being prepared in French and Chinese. It has been very favorably received in Oriental countries, having been introduced as an English reader in Buddhist schools of Ceylon, and has met with no less favorable comment in Christian quarters. This is no doubt due to two facts—first, to its method of treatment, which is that of presenting the actual and original contents of Buddhism as they are found in the Buddhistic canon itself, and secondly, to the purpose of the author, which has not been to stir up animosities between Christianity and Buddhism, but to enable both to sound more deeply and to grasp more clearly the spirit and meaning of their faiths. He has expressed his agreement, here, with the words of Max Müller, cited by a reviewer: "If I find in certain Buddhist works doctrines identically the same as in Christianity, so far from being frightened, I feel delighted, for surely truth is not the less true because it is believed by the majority of the human race."

The book presents "a picture of a religious leader of the remote past with the view of making it bear upon the living present and become a factor in the formation of the future." The majority of the passages which make up the work are literally copied from translations of the original texts; some have been modernised, others rearranged, and others abbreviated. The author himself has limited his original work to the Introduction and Conclusion, and to a few passages designed as illustrations, but all conceived in the original Buddhistic spirit. A valuable table of reference, where the reader can find the sources and the parallelisms of the Buddhistic doctrines with Christianity, a full pronouncing glossary of names and terms, and an exhaustive index have been added—all features of incalculable usefulness. †.

**THE TEACHING OF THE VEDAS.** What Light Does It Throw on the Origin and Development of Religion? By *Maurice Phillips*. London and New York: Longmans, Green, & Co. 1895. Pages, 232.

The purpose of this book is "to answer two questions, viz., (1) what is the fundamental teaching of the Vedas? and (2) what light does that teaching throw

"on the origin and development of religion?" There are five chapters treating respectively of the literature, theology, cosmology, anthropology, and soteriology of the Vedas. What the spirit and character of the work are—and they are not necessarily explained by the author's being a missionary—may be judged from conclusions such as the following: "That the development of religious thought in India "has been uniformly downward, and not upward—deterioration, and not evolution; . . . that, if we could go back far enough in time, so as to reach the point "whence the deterioration began, we should find a monotheistic religion, pure and "simple; . . . that the higher and purer conceptions of the Vedic Aryans were the "results of a Primitive Divine Revelation"—a sort of survival or reminiscence. Further, "the theory of a Primitive Divine Revelation alone is capable of explaining all the religious ideas of the Vedas, such as an object of worship, sin, mercy, "sacrifice, a future state. These ideas are all foreign to Nature. Sun, moon, "earth, mountains, and rivers, have nothing to do with worship, with forgiving sin, "and with preserving men from guilt. But they are quite at home in the theory "of a primeval revelation. We must believe that the most probable theory is that "which explains all the facts. The theory of Natural Evolution cannot explain all "the facts. But the theory of a Primitive Divine Revelation, whatever hard words "may be said about it as being unscientific, does explain all the facts. It tells us "that the presence of such ideas in the Vedas as God, confession of sin, petitions "for mercy, sacrifice, and a life after death, are relics of a vanishing Revelation, "held mechanically, without any comprehension of their meaning. Granting that "this is only a theory, the opposite view is no more. Between these two theories "there is, however, this difference. The one is in harmony with the teaching of a "venerable old Book, against which no weapon formed has yet prevailed; the other "is in opposition to it."

These quotations are enough to characterise the book.

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DUALISM AND MONISM AND OTHER ESSAYS. By *John Veitch, M. A.* With an Introduction by R. M. Wenley, M. A. Edinburgh and London: William Blackwood & Sons. 1895. Pages, 221. Price, 4s 6d net.

The present collection of posthumous writings by the late Prof. John Veitch of the University of Glasgow consists (1) of an essay of one hundred and sixteen pages entitled *Dualism and Monism, or, Relation and Reality*; (2) of an essay which was intended as part of a work more extensive in scope and embodying a history of the leading doctrines of the Greek philosophy with special reference to the theory that the history of philosophy is a record of "progress by antagonism"; and (3) of an essay on Wordsworth which is reprinted from *Wordsworthiana*. The first essay forms the complement of a former work by Professor Veitch entitled *Knowing and Being*, where he criticised the Absolutist view of the world, or "the doctrine that a series of relations summed up in the phrase 'an Absolute or Infinite Self-conscious Ego' is convertible with Reality." In the present volume he deals with what he